





every mass throughout Christendom, and of course thousands of times in the course of some single days.

In the communion, which is the last act of the grand drama of the mass, the communicant receives (as he is made to believe) the very "body, soul and divinity" of Jesus Christ. Hence the cup is withheld from him, on the pretence that (the wafer containing the whole body,) in receiving that, he receives also the blood. Hence also he is directed to receive the wafer with "his eyes, mouth opened moderately wide, and tongue a little advanced, so as to rest upon the under lip, and having received it, to swallow it down as soon as possible without spitting," with a dozen other rules equally silly, lest some of the body, soul and divinity of Jesus Christ, should be lost in the mouth, or dropped upon the floor. And hence great care must be taken that no animal be allowed to swallow or otherwise to pollute the sacred host.

A lady's lap-dog having caught the wafer let fall by his mistress, as she was receiving it in a Dominican convent, threw the lady and the whole spiritual fraternity into great consternation. A solemn council was forthwith convened, and after careful, serious deliberation, it was resolved, 1. "That the dog should be henceforth called the sacrament's dog." 2. If the dog should happen to die, the lady should give it burial in consecrated ground. 3. The lady must take care not to let the dog play with other dogs. 4. She must give a silver dog, which should be placed on the tabernacle, where the host was kept. 5. She must pay 20 pistoles to the convent." And what was worse than all, and more to be lamented by the lady, who loved her lap-dog dearly, she lost the dog into the bargain, for at length it was taken for safe keeping into the care of the holy inquisition.

The unnumbered ceremonies of the mass constitute an imposing drama, which becomes the religion of the deluded papist, and dazzles the eye of the unlettered Protestant. Coupled with the names of such men as Carroll and Lafayette, they are clothed with powerful attractions, and the priests can then afford to perform them for nothing, for the sake of the influence they thus acquire over their own as well as other people.

T. S. W.

\*See History of Popery.

From the Cincinnati Journal.

#### OBITUARY.

The following sketch of the life, character, and last days of Mrs. Dr. Beecher, is prepared for the gratification of her numerous friends and acquaintance, in different parts of the country. Mrs. Beecher was the daughter of Dr. Aaron Porter, of Portland, Maine. She was connected by relationship, with a large number of the first families of the state, and her early young friends have moved in some circles, and so large a number of personal friends and relatives.

Though through her youth, she was one of the leading stars of beauty and fashion, her native good sense led her to devote more time to reading and study, than was common among females at that period, and she was admired not only for personal attractions, but for the graces of sprightly and elegant conversation.

Her religious character was formed under the pastoral ministrations of the Rev. Dr. Payson, whom she greatly venerated and loved, and as was natural, she acquired a degree of estimation in the character of her piety. She possessed much of those deep, devotional, contemplative views and feelings, by which he was so eminently characterized. At the age of twenty-seven, by her marriage with Dr. Beecher, she assumed the most difficult and most responsible station of domestic life; one which is usually the object of suspicion and prejudiced observation; one which demands the greatest discretion, the purest benevolence, and the most self-denying patience and care. Amid all the responsibilities and temptations to which she thus subjected herself, she so constantly impressed the minds of all who approached her, with a sense of her unwavering rectitude of intention, her zeal, piety, her kindness of feeling, and her sincere efforts to discharge all her duties faithfully, as to secure and preserve the confidence, respect, and affection of all whose interests were committed to her care.

Her dignity of character, her uniform discretion, her upright conscientiousness, lauded the keen scrutiny of the gossip and the tattler, and when at last her faithful efforts were closed, the children of her adoption, and many of those to whom she gave birth, lamented her as the pious mother and the faithful friend. The particular in which she peculiarly excelled, was in making religion appear as a matter of every-day interest to children. The writer of this can remember the seat of wonder that was excited at witnessing the interest with which she seemed to read the Bible day after day, and after reading it so many, many times, still perceiving the same undiminished interest and delight. With little children, she had the faculty of conversing on religious subjects in such an easy and familiar way as led them to talk freely with her, and constantly impressed their minds with the conviction that their mother was more interested in that subject than any other, and that her chief desire for them was, that they might be prepared for heaven. It was to such faithful instructions and prayers, that some of her adopted ones became also her children in the Lord, and will be welcomed by her in heaven, as "her joy and her crown."

Perhaps there were no traits more conspicuous to her acquaintance, than her easy self-possession, her lady-like manners, and her uniform good taste. In the style of her dress, in the arrangements of her house, in her correct and easy conversation, in her station as a clergyman's wife, taking the lead in charitable and devotional associations, few persons have more frequently received the appellation of "a real lady."

The last years of her life were rendered seasons of trial, by constant ill health, accompanied by consequent depression of spirit. When called by Providence, by a removal to the west, to forsake all her early friends and near relatives, though she felt it to be a great trial and privation, yet she felt it to be a duty, and gave her consent without a murmur or complaint. When she first visited the place of her future residence on Walnut Hills, its retired and beautiful graveyard was an object of peculiar interest and pleasure. She often spoke of it with delight, and seemed to feel that it was speedily to be her resting place from sickness, sorrow, and care. And after it received the remains of her lovely friend, Mrs. Stowe, it seemed a still more sacred and pleasant. As disease increased upon her, despondency and sadness seemed to become more and more the habit of her mind, until at last her comfort in religion, and her hope of heaven seemed shrouded in gloom. And though her life had been one of such conscientious effort, such real usefulness, and such sincere devotion, yet when approaching the presence of a perfect and holy Being, the retrospection of the deficiencies of the past, brought such anxiety and dismay, that her spirit died within her. And it was not till after the most contrite acknowledgments of all she deemed her failings in duty to others, the most humbling sense of her own deficiencies, and the turning of her mind from all efforts to find worthiness in herself, to the merits and atoning sacrifice of the Saviour of sinners, that her spirit found peace. And then when disease had nearly done its work, and the struggles of nature began to cease, the light of heaven gleamed upon her disconsolate spirit, like the placid moon rising upon the trembling waters. And when occasional shadows passed along, it was rending or repining the promises to her who trust in Jesus Christ, that soothed her trembling nerves, and brought repose to her agitated mind.

During the last fortnight of unclouded reason,

her mind was tranquil and serene, and rested with confiding hope on Him, to whom in youth, she had committed her dearest interests, and who had promised never to forsake those who put their trust in Him.

She had full opportunities for expressing all she wished to say in view of her departure, to each one of her family, and her last faltering accents to all, were those of gratitude, confidence and affection. She leaved her children to those whom she felt would most probably become their guardians, with expressions of the fullest confidence and comfort, and her mind was not beclouded till all her work was done. When disease began to affect her reason, her wanderings showed the habits and interests of a pious mind. When spasms of distress came on, she fancied herself in conflict with temptation, while she poured forth constant supplications to her Saviour, to sustain and protect her while her own strength was failing. When relieved from suffering, she then seemed to be in heaven, where she saw her Saviour, and met her husband and children, and felt that her sorrows were past. Her last hours were those of great apparent suffering, though it is probable that the consciousness of the convulsions of expiring nature was past. Yet to those who watched and wept around her dying bed, it was a sweet relief to see her distressed and agonized countenance become tranquil and composed in death.

Her body now reposes in the spot she loved so much, awaiting the resurrection morn, when it is hoped that she and all she loved on earth, will be reunited, to suffer and to sorrow no more.

#### BOSTON RECORDER.

Friday, August 14, 1835.

#### LIVING CHURCHES.

We request the attention of preachers, to the beginning of the letter of Prof. Halsey, on our first page. The American S. S. Union, in their last Report, expressed the same thought in a different form:—that a complete Christian character may be formed on the basis of those truths which all true Christians believe. But we must explain.

Calvinists hold the doctrine of the "perseverance of the saints." The Methodists deny it; but every pious Methodist prays that God would preserve him from sin. The view of God which encourages this prayer, every intelligent Calvinist knows, is only another form of his doctrine of the "perseverance of the saints." They both, therefore, hold the same essential truth; though they dispute in different words. Now, it must be, that this doctrine can be so expressed, or exhibited, that both will recognize it as true,—as a part of their own Christianity. Indeed, it is so exhibited, when the pious Methodist prays for preserving grace, and the pious Calvinist sees his own doctrine in that prayer. And it must be capable of an exhibition, in which all real Christians will recognize it as true,—as verified by their own Christian experience—that experience which they have compared with the Bible and found to be Christian. The doctrine, thus exhibited, is exhibited in its purity; divested of those forms of expression in which it has been clothed by the peculiarities of individual minds. It is not something a little different from what any Christian has yet held. It is just what they all have held, better expressed,—so that each of them can say with truth, "that is just what I meant." The doctrine which are not capable of such an expression—which some real Christians believe and others do not—are not essential to Christianity; and we could prove, were this place, do not contribute to the perfection of the Christian character.

In times of revival, it is notorious, Christians of different denominations feel a strong tendency to unite. The close observer has doubtless noticed, they are drawn together, not only by a common object, but by their common love for the truths then most before men's minds. Whoever preaches, these essential doctrines of Christianity are the theme; and these are exhibited, not in the form given them in theological disputes, but in that form in which Christians generally know them to be true—as they lay in Christian experience—as all hope that the anxious sinners around will soon embrace them.

We ask, how is the preaching of these truths, in this form, related to the revival? As its consequence, or as its cause? Doubtless the revival brings and keeps the preacher closer to these truths; but, without them, it never would have commenced; and when they are abandoned for other topics, it will end. They are the life of the revival.

Suppose that all the ministers in Massachusetts should begin next Sabbath, to preach in this respect, as they would in time of revival,—confining themselves to those doctrines, and those forms of exhibiting them, which would be appropriate there. What would be the consequence? They must not preach heartlessly. They must preach with their whole heart, as in time of revival, or they will condemn themselves as guilty of hypocrisy. Suppose they continue to do this, henceforth as long as they live. Should we not have living churches? Suppose that, after a time, some should begin to feed their flocks with other food. Would not their flocks grow faint, and languish, and their life verge towards extinction?

There are some on whom, in time of revival, the principle we have spoken of acts but very imperfectly. They preach the truth; but it is the truth mixed, or discolored, or distorted, by their own peculiarities, or those of their party. The truth takes effect, notwithstanding this fault. But either they make fewer converts, or their converts are worse Christians, than if it had not been committed. They take the revival as a testimony from God in favor of their peculiarities; but they grossly mistake the matter. It only proves that their peculiarities are not so bad, as to render a revival quite impossible; but had enough entirely to nullify the blessing of God on the truth which they preach along with them. If they would preach only what the American Tract Society might publish without violating its constitution, they would do still more good.

If any think that such rules would confine them within too narrow bounds, and that they should soon be obliged to stop preaching, for want of ideas not worn out by repetition,—we advise them to lose no time in examining their own spiritual condition. They need, and it is their duty, to be better acquainted with the vital truths of the gospel, than is consistent with such a fear. Let them examine themselves by these truths, and study them, and pray over

them, and practice them, as they ought, and they will not find them a shallow vessel, soon exhausted, but "a well of water, springing up unto everlasting life."

#### THE BERSHIRE CONTROVERSY.

We have received another communication from Rev. Mr. Field, in answer to Rev. Mr. Gaylord's second article. For various reasons, we shall shun the responsibility of abridging it. Our reasons are such as we believe Mr. Field would approve, and involve no want of respect for him. The main facts are:

1. With respect to the intercourse between Mr. F. and Mr. G. by which Mr. F. could and did obtain information concerning affairs at West Stockbridge. He mentions five interviews and two letters, between the West Centre meeting and the publication of the Essay. One letter had no relation to this subject. Some of the interviews were in the street, and were probably forgotten by Mr. G.

2. A letter is given from Mr. Henry Batterson, dated Feb. 9, 1835, stating that the number that had [at what time, is not stated,] joined the Methodist church in full communion since the protracted meeting at West Centre, was about 16, about half of whom their conversion at a previous period. Mr. B. is Class Leader. The remainder of the 37, mentioned by Mr. G. had not joined in full communion.

3. The proclamation of 200 converts at West Centre meeting. By "converts made," Mr. F. did not mean, as Mr. G. understands him, "converts manufactured," but simply, that there were so many conversions. This is evident from language used in the connection. In this sense, Mr. Lewis' testimony remains as it was. That testimony was given in conversation on the subject, which led Mr. L. to the remark, but without a direct question from F. to draw it out. The "unfairness," of which Mr. L. thinks Mr. F. guilty, consists in his not reporting what Mr. L. had said in favor of Mr. Foote.—Rev. Nathan Shaw, Mr. Gaylord's predecessor, was present at the meeting, and distinctly recollects that, during the service, Mr. Foote said, "Two hundred have hopefully submitted to God during the meeting; how many of these will prove converts, God only knows;" or words to that effect. Immediately after the meeting it was a subject of conversation at that town and vicinity, that 200 converts were the estimated result of that meeting.

4. That Mr. Field did not attend any of the seven meetings, but speaks from the testimony of others.—Before Mr. Foote came where it was convenient to attend, Mr. F. had received such accounts of him, from sources entitled to credit, both in the county and out, that he did not think it his duty to give him his countenance. He did not attend, for the same reason which withheld Dr. Hyde and others from attending. It was not prejudice against ministers from abroad; for in 1821, Rev. Mr. Nettleton had been welcomed among them; and not two weeks before his death, Dr. H. wrote to Mr. N. requesting him to come and labor with him. But the true question is, not whether the facts stated by Mr. F. were derived from personal observation, but whether they are correctly stated. That they were, there is abundant proof.

Mr. F. next gives a summary of the facts concerning each of the seven meetings, in their order; from which it appears that reports went out, in various ways, estimating the converts at all the meetings, at 16, 18, and 20 hundred; and from the most careful investigations he has been able to make, "it does not appear that one half of the lowest aggregate just given, nor one third, nor one fourth, nor one fifth, nor one sixth, are now in the bosom of the church." The accounts, therefore, were "hasty and extravagant."

"One fact connected with them ought to be mentioned. Of six ministers, who invited Mr. Foote to their pulpits, five are separated from their churches. Whether the meetings were the cause of the dismissals, sole, principal, or proximate, had not the meetings been such as the friends of them represented them to be at the time, that they should not have healed difficulties, if they previously existed, have raised up supporters, and so have established the pastors more firmly in their situations, and enabled them to prosecute their work with more comfort and success."

#### CONGREGATIONALISM.

We have neither time nor inclination to carry on an altercation with our friends and brethren of the Ohio Observer or Boston Recorder.

The Editor of the Recorder has twice either mistaken or misrepresented us. We said that in our first remarks we had said nothing about the piety of our New England brethren, and now he plays upon the admission of their piety. We say again, we said nothing about it—we neither admitted nor denied it—we did not make the least attempt to settle the point how much piety and error might dwell together, or how much one must be mistaken before his piety is questioned. We are not sufficiently versed in the science of hair splitting to enter into these matters. It is sufficient for us, that error is not, and cannot be favorable to piety—that in what ever proportion a pious person may be in error, there is that much of a drawback on his merits of growth in grace—while it is also certain that the truth may be held in unrighteousness.

With respect to the lofty tone and the manner in which the editor hopes that the same sentiments will not be repeated, we do not wish to express disagreeable things, but knowing as we do the diversity of sentiment among their ministers, the low estimate that is made of difference of opinion, and that when differences exist some must be in error, we shall repeat the fact as often as it seems expedient so to do.

[Pittsburgh Chr. Her.]

"Defilement, pollution," &c. and even a willingness to be defiled and polluted, were ascribed by the Herald to the Congregational churches. Afterwards, we were told, as we understood the Editor, that this charge did not relate to our want of piety, but some other kind of pollution. Now he says—what? What does he mean by "defilement" and "pollution"? Are those words, when he applies them to us, representatives of any ideas in particular? If so, what are those ideas? We very much suspect that the "mistake" is on his part, and that it consists in using those words without any meaning at all, but merely as terms of indefinite reproach.

Be it, however, that he has charged us with being "polluted" with doctrinal error, and yet has not said anything about our piety, and that such a "pollution,"—one which implies nothing about a man's piety—is conceivable. We have

asserted, and we repeat it, that the Congregational churches are as solicitous for the doctrinal correctness of their ministers and members, as the Presbyterian, or any other churches. They do guard as carefully, and as successfully too, against the "pollution" of incorrect opinions, as any other churches. True, they do not meet in a general assembly, to try men and books for heresy, every year; but in that way which they think wisest and most Scriptural, they exercise as much watchfulness, and exercise it as successfully, as the Presbyterian church. At the present moment, there is not more—we believe there is less—of what the Editor of the Herald himself would call error, in the former than in the latter. Indeed, the worst errors among us are those which sprung up, and were harbored and nurtured and gained their strength, in the Presbyterian church, and came thence to us—Perfectionism, for instance,—and are now stronger there than here. In every sense, then, in which any body can imagine the charge of the Herald to be taken, it is without foundation in fact, and is unjust; and therefore, though we know the Editor can and will do as he pleases, we hope it will not be repeated.

#### SLAVERY.

We are glad to see the article from the Southern Christian Herald, which we have placed on our last page. The Editor sees clearly and proves conclusively, that the present state of the laws, in respect to marriage among slaves, is immoral, is demoralizing. It treats the marriage of slaves as a contemptible affair, and thus teaches the slaves to regard it with contempt. These laws ought to be so altered, that marriage and family relations, among them, will be invested with all the sacredness, and put forth all the purifying and elevating influences, which belong to them among others.

How can this be fully and effectually accomplished, without changing slavery itself into a thing of a very different nature, we do not see; perhaps, because of our ignorance. We are willing that our brethren at the south should study the subject. And we are free to acknowledge that, if they can remove this foul blot from their slave code, and give to the slave the full benefit which the seventh commandment was intended to secure to every human being, they will have nullified one of the most powerful arguments against the system of slavery.

The Herald has repeatedly said, that the North is as much bound to bear the expense of abolishing slavery, as the South; and we have replied, the North is ready to bear her equal proportion.—The other day, a gentleman who regards with entire disapprobation the agitations of the Anti-Slavery Society, accosted us—"I will tell you how this matter can be settled. Let all the slaves be paid for, at a fair price, by the nation. Let all parts bear the burden equally." Let this proposal be made, and then see who is willing to "do something," and who is not. I know it will cost an immense sum, hundreds of millions; but what is that, compared with the evils that exist, and the greater evil that certainly will come upon us, if nothing is done? We asked, "will the south agree to it?" "Yes," he replied. I have just been conversing with Mr. —, from —, a very extensive slaveholder. He says that the whole South will agree to such a proposal. He says that if an agent for this object will come to the South, he will receive him as a friend, and procure for him a hearty reception by every slaveholder in the vicinity. Now, let the American Union call public attention to this plan. Let an agent be sent to the South, to converse with slaveholders. Let the assent of the slaveholding states be procured, and then let the nation assume the debt. It is fair, that we should pay our part.—Such was the purport of his conversation. Here was the testimony of two men, of different classes,—a slaveholder, and a New England man who dislikes the Anti-Slavery Society.

We were the more struck with this conversation, because we had just been walking with a very prominent member of the Anti-Slavery Society, who told us, "There is one way, and only one, in which this affair can be settled. The slaves must be paid for. All parts of the nation must bear the expense. The Anti-Slavery men generally will agree to it. Garrison won't; but the great mass of them will. I know they will. The whole North will. Many think it just, and the rest will gladly agree to it for the sake of peace."

The almost simultaneous pouring in upon us of this thought, from men belonging to three classes who have so little sympathy with each other, made a strong impression. It is, then, a fact, that public sentiment, among all classes of men, at the North and at the South, is rapidly coming, as it were, rushing together, to this point? So be it. We all know, that the nation cannot touch this subject, without the previous consent of the South; and with their consent, it may. The estimated value of all the slaves, \$600,000,000, would be a great national debt,—nearly one seventh part as large as that of Great Britain; but the nation is able to meet it, and can better afford to meet it, than to do wrong. And besides; under a wise system of proceedings, we believe the amount would be far less. We leave the subject for consideration.

#### "INFLAMMATORY."

The Norfolk, Va. Herald, says, of the Anti-Slavery paper, the "Human Rights," "that the whole of the 20 or thirty copies mailed for this Post Office, were directed to free negroes in the borough and vicinity—and all sent gratis."—What goes to the "free negroes," goes also to the slaves. The communication between the two classes is such, that this is inevitable.

A Negro slave made an attempt on the 4th inst. to take the life of his mistress, Mrs. Thornton, of Washington City. At about one o'clock in the morning the slave entered Mrs. T.'s chamber with an uplifted axe; fortunately his step awakened her, and a female slave, the mother of the offender, who immediately seized him as he was about to dash out the brains of his mistress, and forced him from the house, while Mrs. T. made her escape to a neighbor's house. The negro made his escape.

It is certain, that free persons of color in Washington City take the Liberator, and read it to slaves. Whether Mrs. Thornton's slave had ever heard it read, we have no evidence. If he had, he may have been taught by it, that every slaveholder is a man-stealer, and every man-stealer deserves to be put to death; and

may have inferred from it, that it could be no great crime to execute that justice upon his mistress, which was not likely to be executed by any one else.—We put it to the consciences of all men, whether such publications ought to be circulated. Tell us not, in this connection, of the duty of publishing truth, and leaving the event with God. Incentives to murder are not truth. Doctrines which encourage insurrection, or any other sin, are false doctrines, and ought not to be published.

But, the authors of these hand-bills, &c. will tell us, "we will prove that the doctrine is true. It is an unavoidable inference from our first principles, which are self-evident." We know they are an unavoidable inference from their first principles, which are self-evident to the pride and self-will of sinful man; but those first principles are false. Any thing, which provokes to murder, is false. And it is none the less false, because its author believes it true, and harmless, and even salutary.

THE MISSISSIPPI MURDERS.—cannot be justified, on the ground that public sentiment demanded them, or that the men murdered were too bad to live; though both are probably true, with few exceptions. If any man may be hanged, without a legal trial, against whom the multitude which happens to be assembled may be induced to pronounce sentence, no man is safe. Such executions are clear cases of murder, and all who participate in them are in danger of the gallows.

But a few months since, gambling was licensed by law in New Orleans, as tipping is now in Boston. Now, every considerable place, from Wheeling to St. Louis, and from the Ohio to the Gulf of Mexico, seems to be taking measures to exclude the race of gamblers which those laws raised up. New York will soon have a host of them, in addition to her own.

Those hanged for their real or supposed connection with the insurrection of the slaves, were as really murdered as the others. Indeed, it does not yet appear to be proved, that any extensive insurrection was contemplated. One Murrel, now in the Tennessee penitentiary, had, it seems, some 450 accomplices in the counterfeit money business, and other villainy, scattered through the Southern states. Some of these appear to have been engaged in exciting insurrection in Mississippi, intending probably to plunder during the confusion, and then leave the Negroes to suffer for it. How far the whole gang were implicated, is very doubtful. The following will show the nature of some of these proceedings:—

The Clinton, Mississippi, Gazette states, that a mulatto named Vincent, on suspicion of being concerned in a proposed insurrectionary movement, was sentenced to receive three hundred lashes, and to be banished from the U. States. When he was brought out to receive the lashes, in the presence of a large crowd of people, a clamor arose respecting his punishment, which was deemed too lenient; and it was voted on the spot, that he should be hanged. This sentence was carried into execution.

Among the victims of this frenzy, was Thomas M. Donnan, the son of a respectable citizen of Mayville, Kentucky. The following is a portion of a letter addressed to his wife, on the day of his execution.

Livingston, 7th July, 1835.

"I write to inform you, that this is the last you may ever expect to receive or hear from me. I am doomed to die on tomorrow, at 12 o'clock, on a charge of having been concerned in a negro insurrection in this State, among many other things. But I can say what few can say, that I can meet my God innocently. By the false accusation of both black and white, and some particularly who have come forward and sworn falsely to my prejudice, I have been condemned unjustly by their courts."

"I must bid you a final farewell, hoping that the God of the widow and fatherless will give you grace to bear this most awful sentence. I have been unjustly by their courts."

"P. S. I was arrested on Friday, the 30th, tried by a jury, and tomorrow."

The excitement is so great we are not tried by a regular jury, but by a committee of planters appointed for the purpose, who have not time to wait on any person for evidence. There are now 7 or 8 prisoners to be tried immediately, and they are being in others continually. There is one to be executed with me. Negroes are hung on the plantations. Two white men preceded me."

The Mississippi, published at Jackson, in speaking of the late insurrection says:—"We have in an adjoining county to that where the plot was first discovered, and are convinced from all we can learn, that not one negro in every five hundred ever dreamed of, or was in any way connected with it. It was confined principally to a single neighborhood, and set on foot and originated by a few degraded and lawless white men."

We have seen no reason to suspect that "Northern Abolitionism" had any thing to do with these outrages.

LYNCH LAW ON SUNDAYS.—A little thing called the Sunday Bulletin has, very ignorantly and imprudently, let out the doctrine of its party so plainly, that it deserves notice. Speaking of the trials for burning the Convent, he says, "the public sentiment was, that all the rioters should be acquitted; but the singularly-fashioned sieve of the law let the largest, the oldest, and the greatest offenders go through, and entrapped a harmless boy!" Now, if the Editor knows that Buzzell and others, who were acquitted, were "offenders," why did he not appear as a witness at their trial? If he does not know, he is clearly guilty of a libel upon them, accusing them of state prison offences. And if he knows Marcy to be "harmless," why did he not appear as a witness for him, and prevent his conviction? But these suicidal blunders are comparatively insignificant. He tells us, "public sentiment was, that all the rioters should be acquitted." This is the very spirit of "Lynch law." "Public sentiment" has no more business to acquit a man, than to condemn him,—to discharge a man, than to hang him. According to the law of the land, it belongs to the tribunals of justice to acquit and condemn; and to do it according to their own judgment, with the evidence before them; and "public sentiment" has nothing to do with the business. According to "Lynch law," any obnoxious individual is to be whipped, hanged, or acquitted, as those who call themselves the public happen to choose at the moment. As lately administered in Mississippi, a score or so of men have been hanged, without judge or jury, because "public sentiment" just then, demanded it. As some folks would have it in Boston, "public sentiment" demanded that "all the rioters

should be acquitted, and therefore they have been acquitted. On the same principle, if the same persons had demanded the acquittal of the court and jury should be acquitted, and they should be acquitted."

The man of the Bulletin erroneously expressed in supposing that he and his little party, wicked squad of clamor-mongers are the "public sentiment." They are but a very small and feeble party; they are, civil liberty is in danger from them, than from all the rioters in the land, and in Europe too.

#### MORE PUBLIC SENTIMENT.

Some year and a half ago, a bank failed in Maryland; and lately, there has been a very serious one between the President and some Directors, concerning the management of the bank. The result is, that what some people call "public sentiment" has become very violent, and even in number. Numerous resolutions passed at a meeting of the bank on Friday last week, the Philadelphia City and County Recorder says,

We learn from a passenger on the way yesterday afternoon from Baltimore, that a meeting of a most disgraceful character convened in the city on Saturday night. Several thousands of men assembled before the house of the Mayor, which was connected with the Bank of the City, and which some time since failed, and the windows proceeded to take the Mayor, which was piled up in the middle of the street, and burnt.

The civil authorities being unable to control the progress of the rioters, the Mayor called out, and during the conflict, several persons were killed, and great property was destroyed. The Baltimore papers do not furnish authentic particulars of the riot, but they state that this disgraceful affair was the result of the N. Y. Journal of Commerce of the evening says:

We have conversed with a gentleman who was in the midst of the scenes of violence, and who has just arrived in the boat from Philadelphia. He says that the persons killed were not rioters, but that the rioters were not so numerous as they were supposed to be, and that the rioters were not so violent as they were supposed to be.

The horse guards were called out, and when they came upon the ground, they were off by the mob. The military fired upon the mob, and a half-hour it does not seem to have done much good. The rioters were not so numerous as they were supposed to be, and that the rioters were not so violent as they were supposed to be.

The work of destruction was pursued in buildings until 5 o'clock, A. M. when the rioters withdrew, but only to reassemble at the return of evening. The persons who attacked were all disarmed, and the rioters were not so numerous as they were supposed to be, and that the rioters were not so violent as they were supposed to be.

It was feared that the military force, by the citizens generally, would be used to control the violence of the populace on the night, and an express was sent to the President of the U. States for a military force in a state of affairs.

Such are the horrible crimes, which are the result of the prevailing notions concerning the dominion of "public sentiment." It is not to be held by private individuals, but in defiance of any "sentiment" that happens to exist for the hour, and who happen then to surround him, and who hold them against the world, till they are them by due process of law, the same whole physical force of the nation is required to control the violence of the populace on the night, and an express was sent to the President of the U. States for a military force in a state of affairs.

"I write to inform you, that this is the last you may ever expect to receive or hear from me. I am doomed to die on tomorrow, at 12 o'clock, on a charge of having been concerned in a negro insurrection in this State, among many other things. But I can say what few can say, that I can meet my God innocently. By the false accusation of both black and white, and some particularly who have come forward and sworn falsely to my prejudice, I have been condemned unjustly by their courts."

"I must bid you a final farewell, hoping that the God of the widow and fatherless will give you grace to bear this most awful sentence. I have been unjustly by their courts."

"P. S. I was arrested on Friday, the 30th, tried by a jury, and tomorrow."

The excitement is so great we are not tried by a regular jury, but by a committee of planters appointed for the purpose, who have not time to wait on any person for evidence. There are now 7 or 8 prisoners to be tried immediately, and they are being in others continually. There is one to be executed with me. Negroes are hung on the plantations. Two white men preceded me."

The Mississippi, published at Jackson, in speaking of the late insurrection says:—"We have in an adjoining county to that where the plot was first discovered, and are convinced from all we can learn, that not one negro in every five hundred ever dreamed of, or was in any way connected with it. It was confined principally to a single neighborhood, and set on foot and originated by a few degraded and lawless white men."

We have seen no reason to suspect that "Northern Abolitionism" had any thing to do with these outrages.

LYNCH LAW ON SUNDAYS.—A little thing called the Sunday Bulletin has, very ignorantly and imprudently, let out the doctrine of its party so plainly, that it deserves notice. Speaking of the trials for burning the Convent, he says, "the public sentiment was, that all the rioters should be acquitted; but the singularly-fashioned sieve of the law let the largest, the oldest, and the greatest offenders go through, and entrapped a harmless boy!" Now, if the Editor knows that Buzzell and others, who were acquitted, were "offenders," why did he not appear as a witness at their trial? If he does not know, he is clearly guilty of a libel upon them, accusing them of state prison offences. And if he knows Marcy to be "harmless," why did he not appear as a witness for him, and prevent his conviction? But these suicidal blunders are comparatively insignificant. He tells us, "public sentiment was, that all the rioters should be acquitted." This is the very spirit of "Lynch law." "Public sentiment" has no more business to acquit a man, than to condemn him,—to discharge a man, than to hang him. According to the law of the land, it belongs to the tribunals of justice to acquit and condemn; and to do it according to their own judgment, with the evidence before them; and "public sentiment" has nothing to do with the business. According to "Lynch law," any obnoxious individual is to be whipped, hanged, or acquitted, as those who call themselves the public happen to choose at the moment. As lately administered in Mississippi, a score or so of men have been hanged, without judge or jury, because "public sentiment" just then, demanded it. As some folks would have it in Boston, "public sentiment" demanded that "all the rioters

#### NEW PUBLICATIONS.

Four Years in Great Britain, 1831—1835. Calvin Colton. In two volumes. New York: Harper and Brothers.

Bad eyes,—which are getting better, larger and looking into the world. The world is a very bad place. Mr. C. is a lively writer, and his "taking notes" for the



... are worth studying, as they are in the case of the following class was held at the College.

**THE SINGING SOCIETY.**—The Wilmington College (Del.) College.—The Wilmington College, Delaware.

The following information, relative to the singing society, was furnished by the leading members of the Boston Association, among whom are the Rev. Mr. Hurl, President; Hon. A. Naudin, U. S.

a free negro woman having some property was called by the blacks *la Reyna*, was made, as well as five more negroes, who were concealed in her dwelling with muskets and

— *Negron Emancipados*.— These are negroes on the English, from slave traders, who they make and bring to Havana. They deliver them up to the Government on condition that they shall be free years residence in the Colony.

We regret this act as *premature*. It has been time enough to act, after we had secured the Federal Government would not interfere with the Post office being used as a means of disseminating and injury to those who are taxed to support it. We would fain believe that the law is strong enough to protect us in our rights. What

around the porticoes of the prison yet anxiously waiting the final decree. The doors of the prisoner's cell were open and the Marshal, the Spanish Consul and many other individuals, entered, with pardon from the President was read aloud which was received with every shout. Senora De Soto, the wife of De Soto

PEPPERELL AC  
THE Fall Term will commence S  
ber 2nd. Tuition \$3.50 pr. q  
tion for French.  
Arrangements have been made for  
several trials in the family of the Pri  
be under his immediate and coman  
E. D. EL

**DEMY.**  
Wednesday, September 1st - \$1.00 in aid of the accommodation of the Hospital, where they will care.

**REDGE, Principal.**

salvation of thousands  
prayer of your remote

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**D.**  
a small family—To one  
managing, of good char-  
acter will be given. Inquire  
July 5.



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